

The Eclectic Theosophist

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OF MOST VITAL IMPORTANCE

The H.P. Blavatsky Year is closing. It has been internationally celebrated with Convention addresses, special events gatherings, striking articles in the many theosophical publications. Words have been expressive of devotion to the great Teacher. It has been a year to look back on the appreciation of a growing harmonious feeling uniting all theosophists of whatsoever administration.

But what do we gather from it all? What of the future in this time of precarious balance between forces of devastating materialism on the one hand, and effort, sporadic and scattered, toward a wiser and saner civilization? We find wise admonition in the words of HPB of over a hundred years ago. Writing to the American Convention in Chicago of April 22-23, 1888, she said: There are among us:

...those who realize intuitively that the recognition of pure Theosophy, the philosophy of the rational explanation of things — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

And further:

...although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still severe battle to fight for recognition.

There we have it, in clear and simple language. Hold fast to that which is true and pure. That much is our duty. But why, we may ask, do these words seem to grate on many Theosophists today? Are they irritated by the adjective 'pure', thinking it smacks of 'orthodoxy'? All we need, they say, is brotherhood, kindly feeling, to heck with brain-mind ideas about Karma, evolution, Rounds and Races, sevenfold constitution of nature and man, after-death states of consciousness, and the whole litany of them. They evidently fail to realize that the idea of a 'universal brotherhood' is as much an actual 'Teaching' as any of those just enumerated, and all those 'technical' teachings intertwining help explain each other with supportive logic, and thus too what is meant by universal brotherhood. Thus what may be called both Heart and Mind unite. Both are an inseparable part of Theosophy. By really studying the teachings given to HPB by her Teachers and passed on

faithfully by her to this western world, growing illumination will come. In the TS Movement as a whole a more thorough understanding of this simple fact would bring the needed unity so many desire to carry on the work more effectively.

Let us remember that in its first years the aims of the original T.S. founded in New York City by Helena Petrovna Blavatsky, Col. H.S. Olcott, W.Q. Judge and others, were enunciated by them on October 30, 1875: "to collect and diffuse a knowledge of the laws which govern the Universe." A few years later emphasis was given also to what is spoken of as "universal brotherhood."

We are in no position to make a prophecy, but some day is it not possible, and sooner than some may believe, to have a worldwide Association, an Eclectic Theosophical Society, such as envisaged by Ammonius Saccas in the 3rd century of our era? Such will spring not from a demand of a single individual, but from the thought and hearts of the many. It can have no dogma, yet hold sound and true to those Teachings of the Masters of Wisdom based on the actual experience and knowledge of Universal Nature. Its various groups would have their own administration but work harmoniously with others, disseminating the vital teachings, for in those teachings all will agree are the root-source of all religions, basically ethical, scientific and philosophical.

Our own overall attitude and unwavering belief through the years will be known and attested to through the pages of our *Eclectic Theosophist*. Its content speaks for itself. But now that bi-monthly will close with this its 126th number. It is farewell in a sense, but with January 1992 new opportunity comes with the birth of a quarterly *Eclectic Theosophist*, No. I, New Series, with two added Associate Editors (see Note at end of Items of Interest). Its pages in turn will tell their own story.

As a final thought we may turn to HPB's stirring article "The Year is Dead, Long Live the Year!" (BCW X, p. 280). And what would we wish for, she asks: "Let us ask, Brethren, the Lord on High, the One and the SOLE (or Sol), that he should save us from the impudent distortion of our theosophical teachings..."

As so a cheery Christmas to all, and strong thought for the New Year.

—W.E.S

AND WE QUOTE . . .

Symbols of Divine Truth

Every country has had its Saviors. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence.... What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the Savior in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius — also called the “Savior-God” — we have but to remember one thing: symbols of divine truth were not invented for the amusement of the ignorant; they are the alpha and omega of philosophic thought.

—H.P.Blavatsky,
“The Beacon of the Unknown”, *BCW IX*, 265-6

The Society Founded by Adepts

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H.P.Blavatsky and Col. H.S.Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name ‘Brothers’; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and justice. That much mud has been thrown at these ideas makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

—William Q. Judge,
“Two Years on the Path” *The Path*, Vol. II, No.12,
March 1888

Divine Magic

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the

animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic — *Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC.

—H.P.Blavatsky,
“Practical Occultism,” *BCW IX*, p.156-7

What All Can Attain To

Perhaps the noblest detail of the wonderful doctrines which H.P.Blavatsky, as Messenger of her Great Teachers, brought to the Western World, is the one which recalls to the consciousness of modern man the age-old truth of the living reality of one’s own essential divinity, the existence in every normal human being of his own inner god. There is not a great World-Religion, there is not a great World-Philosophy, existing in the past or still existent in the present, which does not teach this same fundamental truth of human existence. Indeed, it may be called the very foundation-stone on which were builded the great systems of religious and philosophical thinking of the past; and rightly so, because it is founded on Nature herself....

Nevertheless, while the main idea has been invariably clear from remotest times, an accurately reasoned formulation of the doctrine...was utterly unknown to the Occident until H.P.Blavatsky appeared in 1875 as the Voice and Expositor of the wonderful teachings of the archaic Wisdom-Religion. Thereafter, for all who were hungering for truth, and were willing to set aside personal or philosophical or religious predilections or prejudices in favor of a provable system of doctrine, the doors were opened, the path shown, and the Light, towards which this path led, was clearly designated and logically proved.

The fact alone that H.P.Blavatsky recalled to the consciousness of Western men and women the existence of the Association of these great Sages and Seers, awakened anew in Western minds their sleeping intuitions, and thenceforward they could for themselves not merely see but also understand that those great Seers and Sages were the evolutionary manifestation of the transcendent powers of

the inner god in man, and that, as such, they proved what all men could attain to, if they but willed to do so.

—G. de Purucker:

H.P. Blavatsky, the Mystery, pp.52-3

NORTHWARD WITH THE SUN

Boris de Zirkoff

Another twelve-months have ticked away on the cosmic dial of Father Time, and the sacred Winter Solstice Season is just around the corner. With the unbreakable regularity of world-rhythms, and with the unshakable trustworthiness of Nature's processes, the seasons have rolled around and brought us once again to the mystic point in this yearly cycle when deep spiritual currents rise temporarily to the surface of human life.

We knew we could count on it in advance. We could be sure of it. We were not too sure of anything else. We did not know whether the scientists of our era might not reduce us to a mere cloud of electrons by atom-bombing us some bright morning. We were none too sure whether some gang of political demagogues might not suddenly unleash upon us another world-shaking conflagration. We had no certainty whatsoever whether our assets and material possessions might not with equal suddenness be reduced to a heap of worthless junk...But somehow or other we could be absolutely sure, right deep within our very heart-of-hearts, that the Winter Solstice Season would come again, in the regular sequence of cosmic cycles; and that neither politician nor demagogue, neither scientist nor dictator, will have any appreciable effect upon the majestic sweep of Cosmic Law. What a marvellous surety to be "sure" of!

We were right. The Winter Solstice is here again, and the unseen tap which somehow or other turns on the stream of spiritual thoughts has been opened. Soon we will feel the full force of its current, and partake once more of its inspiration. The sacredness of this season is linked with the very structure and constitution of man himself. We are an integral and inseparable portion of the Cosmic Stream and live our relatively short lives within the overall current of the River of Life, as droplets of the stream, floating onward upon the swirling current of Time. The ebb and flow of Cosmic Life rise and fall in rhythm with the symphonic poem of the Master Musician who is back of the shining and glittering, ever-changing stage-setting, directing the wondrous play, infusing Itself into its very fiber and being.

As the Sun moves northward, after the Winter solstice, bringing new life to Nature and new strength to every living thing, so does the Spiritual Sun within each human being if the latter is attuned to the cosmic rhythm of life. We have within ourselves the rhythms of the whole of Nature, and its

processes are reflected in the seemingly small scale of human life.

The Winter Solstice Season has ever been the Season of Initiations, wherein the neophyte comes face to face with his own indwelling Divinity, forging a permanent link between himself, as man, and this cosmic center of divine life within his higher being. To do so successfully, the neophyte must of necessity be in perfect harmony with the outer and inner processes of Nature, and his own internal economy, as it were, must be in complete alignment with the currents pulsating through Mother Nature. His success depends not only upon what he is himself, as far as consciousness, mind and soul are concerned, but also upon the degree of correlation that exists between himself and the spiritual mechanics of Nature, wherein the position of the Sun and certain planets plays a paramount role. Hence, the Winter solstice time is intimately connected with the spiritual awakening of the neophyte, and his ultimate achievement of permanent illumination.

We are all Seekers. May this Winter Solstice Season find us closer to the object of our spiritual search!

—The Dream That Never Dies, pp. 57-8.

TRIBUTE TO H.P.B.

Pervin Mistry

Helena Petrovna Blavatsky will be remembered by future generations as the Messiah who heralded the Aquarian Age. Amongst her phenomenal lifework, perhaps *The Secret Doctrine* will be justly honored as the epitome of the Wisdom of the Ages. Written a little over a hundred years ago, it is as relevant today and precious as it was a century ago. Moreover, as attested to by H.P.B. herself, the teachings contained in *The Secret Doctrine* are immortal. They have existed since Man has existed and will continue to exist through all ages till Man, by virtue of his own self-directed conscious evolution, unfolds from within his own divinity and, by becoming these teachings, has attained relative perfection and immortality for that cycle. Till the last of mankind shall have unraveled the secrets contained within this Secret Doctrine and will have become Man, the Divine Man, *The Secret Doctrine* will remain as relevant for future ages as it is today and has been in the past.

The "Secret" in *The Secret Doctrine* remains so for the great multitude only because we live in the shadow of ignorance. In the bright light of wisdom, the Secret remains secret no more. In a far off distant past of aeons ago those whom we call "Theosophists", a few of them, through their power of Kriyasakti were able to perform a feat of great White Magic. They paved the way for the Silent Watcher of the Globe to come among men and show them the way

to Perfection. This Pathway to Wisdom was called the Secret Doctrine.

Let every Theosophist who has studied more than just the volume titled *The Secret Doctrine* but sought to tread the age-old Path become more and more aware of this one of the greatest evolutionary secrets which the ancient Secret Doctrine teaches, i.e., that of Kriyasakti, the power of Will and Yoga. Let all theosophists, as a tribute to *The Secret Doctrine* and to H.P.B. seek to raise ever higher their own inner Will and Yoga, their latent spiritual power, thus paving the way for higher thinking in the world and making this world a far far better place.

We can all, in united effort, become emissaries of a Brotherhood of "Living the Life" by becoming this very Path, thus keeping what is spoken of as "the Link" unbroken with the spiritual forces of the Universe, for then the Secret Doctrine becomes a secret no more. And that would be paying highest tribute to Theosophy's great Teacher, H.P.B.

THE AGE OF THE UNIVERSE

Cosmologists in Bonn, Germany, now claim that the Universe is twice as old as the previously estimated age of 13 billion to 20 billion years. The new "Bonn mode" relies on formulations in Einstein's general theory of relativity (1917), its own findings, and the latest data from the U.S. Hubble space telescope to postulate that the Universe has been in existence for more than 30 billion years. Researchers at Bonn University's Institute for Astrophysics and Extraterrestrial Research claim that they have been able to rectify an incorrect assessment by Einstein and have developed a model for the Universe. They say that this model "provides a surprise answer to some hitherto puzzling questions relating to creation of the star systems and the time this probably took." (*The Times of India*, March 25)

In *The Secret Doctrine* (II, 68-70), H.P.B. gives figures from an ancient Brahmanical calendar regarding the age of the various Yugas, Manvantaras, Kalpas and Maha-Kalpa. According to this chronology, the figures of which "dove-tail pretty nearly with those of the Secret works" (S.D., II, 70), it requires 15 figures to express the duration of the whole Universal System, or "Brahma's age." "As we are now only in the Kali-yug of the twenty-eighth age of the seventh manvantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world." (*Isis Unveiled*, I, 32)

In the larger context, it is futile to talk of the "age" of that which is eternal; for the Universe in *toto* ever remains as a

"boundless plane"; periodically "the playground of numberless Universes incessantly manifesting and disappearing."

—"In the Light of Theosophy," *The Theosophical Movement*, Bombay, May 1991

THE GRAIL MYSTERY

S. Lancri

Extract from *Le Lotus Bleu* (Paris), Aug.-Sept. 1991, and translated by A. Sonabend.

As depicted in Richard Wagner's "Lohengrin," in a "distant inaccessible land, there is a castle called Montsalvat (forever connected with King Arthur's Knights of the Round Table and the Holy Grail). Recent research seems to have established that the idea of an Arthurian Round Table is derived from the belief in a sacred primordial Center. Because of their birthright, only the Elect of the Arthurian world of forests and rivers can have access to this Center. But this birthright is a gnostic right of birth, a right accorded only to the Initiate because he has been born anew. This world of the Grail, which different traditions call variously Avallon, Sinai, the White Isle, Shamballa, the Green Isle, etc. is a perfect world. One can penetrate it only if one has stripped oneself of all worldly attachments and ambitions. The bond of fraternity which binds together the Companions of the Grail is such that only Humanity's Elect are eligible to it. They are, therefore, identified with the Brotherhood of Adepts of theosophical literature.

The Grail has been compared with the vase containing the vedic Soma and the Mazdean Haoma. According to H.P. Blavatsky, he who drinks the Soma is the essence of King Soma. "He becomes filled with his essence as the Christian apostles and converts were filled with the Holy Ghost." The Soma, she adds, "makes a new man of the Initiate," and develops in him "the clairvoyant faculty to the utmost." Exoterically, it is a beverage prepared with a certain plant, while esoterically it is simultaneously "an angel". It connects man's inner spirit which "is an angel", like the mystical Soma, with his irrational soul or astral body. Thus bound together, spirit and soul "soar together above physical nature and participate during life in the beatitude and ineffable glories of Heaven." (see H.P.B.'s *Theosophical Glossary* p. 304-5).

AMERICA NEEDS REAL LEADERSHIP

Manly P. Hall

[Following are the closing paragraphs of an article by the Founder of the Philosophical Research Society, 3910 Los Feliz Blvd., Calif. 90027. The full article is in the Oct-Nov.1991 issue of *Ancient Wisdom* for

Modern Living. Though written some sixty years ago what Mr. Hall then had to say is strikingly pertinent to the problems of today, not only for the USA but for many countries of the world.]

America must develop real leadership. Men put in high office must be chosen by the intelligence of the people and after election must be supported and protected by that same high measure of intelligence. America has able and honest men. It has high-minded citizens who would gladly give their lives and their intellects to re-establish the government of our forefathers. It is the sovereign right of the American citizen to find these men; it is the inalienable prerogative of the American citizen to go to the polls and elect these men. It is not necessary that they be politicians. It is exceedingly desirable that they be not servants of big interests but rather servants of the greatest interest of all — the well being of the American people.

We want leaders with vision, we want men strong and courageous enough to focus the nation's energies and resources upon the perfection of its civilization and the achievement of the greatest national good. We want not office-seekers who will dole out jobs to their friends, but far-seeing American citizens who, if necessary, will protect us against ourselves and educate us in the real values of life. We want statesmen dedicated to American ideals to guide our ship of state through the present shoals and build a great national asset for the future that this government of the people, for the people, and by the people shall not perish from the earth.

DEAD SEA SCROLLS TO BE MADE PUBLIC

(*The High Country Theosophist*, Denver/Boulder, Colorado, in its October 1991 issue, quotes the following from *the Washington Post* via *the Boulder Sunday Camera*.)

The Dead Sea Scrolls, discovered in 1947 in caves in territory that at the time was in Jordan, have been since held by Israel's antiquities Authority in Jerusalem. Photographic copies were made in 1980 and given to a number of institutions as a precaution against the originals being damaged or destroyed, but on the condition that the copies were not to be released without permission of Antiquities Authority. That only a privileged few researchers have been granted access to the scrolls has caused much resentment and criticism among scholars not so favored.

The break in withheld access came when William Moffett, director of the Huntington Library in San Marino, California, announced plans to make the microfilm negatives

available "to anyone who can show serious academic interest." Earlier this month, two scholars, frustrated by the (slow) pace of official publication, used a computer program to reconstruct parts of the scrolls from a concordance — a detailed list of the text's most significant words along with those that appear before and after them, which had been prepared by the group that controls the originals.

Eugene Ulrich, professor of Hebrew scriptures at University of Notre Dame and general editor of the scrolls complained: "...Many of us have devoted much of our lives to staring at little scraps of ancient Hebrew. Would it be fair now for others to rush in and publish the most interesting work, leaving us again with scraps?"

It is our editorial opinion that such unique archaeological treasures as the Dead Sea Scrolls and the Nag Hammadi Library rightfully belong to all of humanity, and for a privileged group to deny other researchers access is pure selfishness and is a great wrong that hinders the search for Truth. We commend the action of director Moffett in defiance of threats of retaliatory action.

[Correct address of *The High Country Theosophist*, R. Slusser, editor, is: 140 S. 33rd St., Boulder, CO 80303. There was an address error in an earlier *Eclectic*.]

THE SEVEN JEWELS OF WISDOM

G. de Purucker

The following is selected from the section of some 216 Questions and Answers in the author's book *Fundamentals of the Esoteric Philosophy*. The 7 Jewels are basic doctrines of the Ancient Wisdom, and can be listed as: Reimbodiment, Karma, Hierarchies, Swabhava, Evolution, Compassion (the Pratyeka Buddhas/the Buddhas of Compassion), and Atma-Vidya, "Self Knowledge".

What is the significance of the Seven Jewels of Wisdom as discussed in your book "Fundamentals of the Esoteric Philosophy"?

Collectively they comprise the full treasury of human possible wisdom and knowledge. All initiations in the Secret School are but enlargements of understanding of these seven fundamental principles of knowledge which point with emphatic finger to the structure and carpentry of the Universe around us—a structure and carpentry existent not merely on this lowest of cosmic planes which we call the physical Universe; but existent likewise in and on, because actually building, all the planes, realms, spheres, of the Invisible Universe.

All of H.P.B.'s *Secret Doctrine* was written around, so to speak, as central pivots of esoteric thought, these Seven Treasuries of Wisdom, these seven mystery-keys, 'Jewels'

as they have been very properly called. Furthermore, all the religious and philosophic books of the ancients, especially those dealing with the Mysteries, have been written around them. These Seven Jewels, again, are always given for study to chelas who are just putting their feet upon the Pathway. They are likewise given to chelas who stand higher than the former, higher because stronger, knowing more, feeling more, realizing more, seeing more. They are also given for study to the Mahatmans themselves by the still greater Teachers of these last named Great Ones; and I daresay that it would be no exaggeration to state that the very gods in their azure thrones study these Seven Jewels of Wisdom, as we humans do, but study them with their own godlike and penetrating understanding. Verily, these Jewels are filled full of meaning, and the more you study them the more do you finally come to realize that they are esoteric keys opening up to you all the portals of comprehension of your own inner and indeed Inmost Self.

You cannot understand these Seven Jewels, even imperfectly, until you have begun at least to be them yourself. The only true way of understanding anything is by being it. No man can understand love who is not a lover; and here I do not mean anything merely sentimental, although this indeed is included in the general rule. No man can understand reason until he begins himself to be a reasoner. No man can understand or feel feeling, unless he begins himself to be a feeler.

Hence I say that the Seven Jewels are put into the hands of neophytes, of chelas, of advanced chelas, of Masters, yea even of the Nirmanakayas, because they are cosmic keys, wonder-keys. You will find these seven Jewels in all the ancient sacred scriptures, scattered about it is true, but you will find them if you look for them. It is only in our own Theosophical books that you will find them in listed or categorical form. Nevertheless, as stated, in all the ancient sacred scriptures of the world you will find them: perhaps not all together in a single scripture, perhaps only two or three in a single scripture, perhaps one here and one there and another one elsewhere, and with hints at the existence of the others in the list; but if you study them and thus learn to know them when you encounter them in your reading, you will find them in these ancient works. They may be named by other names, and explained in manners other than those familiar to us in our Theosophical reading; but all this last is but the garments in which these wonder-keys are clothed. The point is that the wonder-keys can be found where I have told you.

And finally, I venture to say that there is no interesting problem that our study of Theosophy can give to us which cannot be answered by a sufficiently adequate study of these *sapta-ratnani* or Seven Jewels of Wisdom.

ON DEATH, ANALOGY, KARMA, REINCARNATION, BROTHERHOOD

Wane Kell

(Commentary on recent articles in the *Eclectic*)

The Fear of Death

How many of us are of the conviction that the principles and teachings and doctrines of Theosophy are accurate insofar as the condition of dying is described? Fettered to the experiences of this personality of ours, knowing it will die and disintegrate, wondering what will happen to the essential we—whatever answers we arrive at will color our whole approach to living. The concept of immortality, of reincarnation, banishes at least the fear of total “annihilation.” If the evolutionary journey is a fact, then living, *and dying*, are worthwhile steps forward. But, do we feel adequately convinced of this? These are the doubts that permit the creation of the authoritarian religions, their creeds, and their priests.

We Learn from Analogy

If the great Buddha at the point of death made his last statement: “All compounds are perishable” (as I have heard it stated in India by Buddhist Pali scholars of the Maha Bodhi Society) he left the field wide open for the disciples to ask themselves: —“Then, that which is unitary, *not compounded*, is undying? What is it that our Teacher gave us to understand is this undying UNIT?”

This is a most interesting question, since we as, self-conscious beings, supposedly immortals in that *essence* are indeed undying! It also means that the basic UNITS of nature are also undying, but that they *form* from time to time, and in many ways, and over vast periods of time relationships with one another—thus is Karma born, and the evolutionary PATH followed, each in its own way, but united still, in essence.

Karma and Reincarnation

Most of those who offer criticism of Theosophy base it on the premise that karma and reincarnation do not operate; that HPB offered them to us as a speculative bundle of theories (which she did not). She did have to present them so that our Lower Mind (Kama-manas) was given enough evidence and argument that their logic became visible and acceptable, in spite of our early education in some religion, philosophy, sect or culture. It is therefore difficult to discuss the teachings of Theosophy with most persons because of the lack of a bridge of common principles.

Then there are those who say they do not wish to be disturbed by having to think at all about the beliefs that they

have adopted and which they now find to be familiar and comfortable — after all, think of the inconvenience of having to unravel all one's life and having to put it all back together again based on some new ideas that contradict most of the basic assumptions one has adopted since childhood and early life up to now! I guess that is why HPB wrote that "Theosophy is for those who want it!"

And Brotherhood

One of the things that is not taught as a faculty in schools and colleges is thinking. We are given masses of data, we are given the theories of those who claim wisdom and authority, but we are not asked to be critical of them, nor are we given such fundamentals as might be applied in questioning their validity.

The only area of such creative and individual thinking lies in mathematics (theory and application). Chemistry, physics, sociology, history and astronomy contain embedded theories that are speculative, and are being constantly changed — or so I perceive as one who being educated in them as a youngster, now find that some of the basic assumptions have to be revised. I strongly object to the fact that when I was taught I was not told that these ideas were based on *theories that remained to be proved*. In other words I was imposed on. I was told things were truths, only to find out later I had to unlearn them because they were only a 'view-point,' or a 'working hypothesis.' Theosophy is none of those! At least I have found no variations in the writings of WQJ as compared from one end to the other with those of HPB. I must conclude within the purview of my investigation that he had his knowledge from her and from the Masters, as he was pledged direct to them since 1875 in *this incarnation*.

I think that most of our troubles arise here. If we could only perceive that the unity of the SPIRIT, includes every being into a *brotherhood* which is indissoluble, and where the differences of experience, education, responsibility, etc., are but descriptions of the stages in the evolutionary scheme of the being, e.g.: the atoms of minerals, water, air, the plant and animal kingdoms are obviously less experienced in sensitivity than those same 'atoms' when used in a human body. And the intelligence of the molecules of a gas are far more inexperienced than the *jiv-atma* (life-atom) at the core of a human being. Yet both are 'life-atoms' at different levels, and both are indestructible immortals, so to say. With the increase in experience a growth of personal consciousness occurs, and eventually when the *Jiv-atma* reaches the man stage and manas is activated ('lighted up') the combination of mind-emotion (*kama-manas*) has to enter the man-school stage....

ITEMS OF INTEREST & A NOTE FROM THE EDITOR

The Restored T.S. in Moscow

The International Secretary is Dr. Luba Byichikhira, a Russian scholar in Tamil (South Indian language for the area around Madras). She spent some time in India perfecting her knowledge and also spent a number of days in Adyar at the T.S. headquarters. She has published two monographs, numerous articles and essays on modern Indian literature and culture, participated in various Orientalish forms in India, Italy, France, Austria, Canada, Nepal, Thailand, etc. These bear upon philosophical and religious concepts of Russian thinkers (V. Solovyev, N. Berdyaev, P. Florensky) and writers (N. Gogol, F. Dostoyevsky, L. Tolstoy), with special reference to the ideas of ethical and universalism and all-embracing love; revival of religious feeling in present-day Soviet Union, exchange of human, spiritual values through cultural contacts between Russia and India.

Dr. Luba, under date of July 16, 1991, has issued the following:

Information on the Russian Theosophical Society

On January the 8th 1991 a conference on the revival of the activity of the Russian Theosophical Society was held in Moscow. On March the 14th the Society was registered by the Justice Ministry of the Russian Federation. The Society observes the traditions and the Memorandum of the Russian Theosophical Society which existed before the revolution. The program of the Society consists in a wide publishing activity including the revival of the "The Messenger of Theosophy", the carrying-out of scientific and theosophical research, cultural work in different genres and forms of spiritual art. In this direction there have been developed a number of program projects:

1. The first one is called "Russian Theosophy" which implies the revival of spiritual thought, the search, analysis and the copying of the materials connected with the activity of the prerevolutionary Russian Theosophical Society. It will dwell upon manuscripts, letters, the translation of foreign texts, the building-up of the archives of copies and the theosophical trends in science, philosophy, literature and art. Analyzing and investigating the materials on this theme.

2. The second one is the setting-up of a museum of spiritual art. Building up the data bank of the current state of spiritual arts, buying pictures, recording musical works and artistic reading.

3. Studying secret knowledge in Russian folk culture is the third one. It consists in expeditions in search of those who have acquired secret knowledge and establishing of contacts with them — healers are implied. The smith's work, crafts, calendar, esoteric things, wrestling arts are included. Searching for those who embody folk culture, i.e. know folk songs (speak the folk language), bylinas, dance folk dances, play folk instruments.

4. The fourth one is the investigation of the spiritual heritage of H.P. Blavatsky, i.e., the translation of H.P.B.'s works into Russian and publication of them, bibliographic and archives search for the publicistic and epistolary heritage of Mme. Blavatsky, promoting the foundation of the museum of H.P.B. in her motherland (Dniepropetrovsk), i.e., building up the museum funds, arranging periodical readings dedicated to the memory of Mme. Blavatsky.

5. The fifth one is the setting-up of a library of spiritual literature, i.e., the building-up of the fund which would incorporate as complete collections of works as possible in the following fields: canonical texts, the works by the philosophers of all epochs and peoples, basic philosophical and theosophical sources, commentaries, dictionaries, natural and scientific literature, parascientific literature, books on the history and theory of spiritual trends in different genres of art, spiritual and philosophical, religious, occult and mystical prose and poetry, arranging schools, courses, circles for training in the sphere of folk arts on the basis of traditional sacral knowledge.

In the course of the three months of existence of the Russian Theosophical Society its activities included: participation in the international forum under the banner of the Spiritual Unity of Mankind dedicated to the memory of Mme. Blavatsky which took place in Sochi; arranging the White Lotus Day function; arranging the 'Spiritual Revival' exhibition in the old Russian town Kolomna which was famous for the activity of its theosophical society (in Moscow) in the past; preparation of the 'Sphinx of XIXth Century' exhibition devoted to the life and work of H.P.B. (it will travel to Lvov, Dniepropetrovsk, Leningrad, Kolomna, Novosibirsk, Kaluga etc.).

Theosophical History

This "Quarterly Journal of Research" continues valiantly, having now rapidly advanced in its race to "catch up", and has issued its Vol. III, Part 1, January 1990; Part 2, April 1990; No.3, July 1990; No.4, October 1990; No.5, January 1991. With No.5 the editor writes that "Professor Godwin's 'The Hidden Hand' continues and is completed. Its study investigates the somewhat mysterious Hermetic Brotherhood of Luxor."

In No.4 is a letter written by Col. H.S. Olcott, President of the Theosophical Society, first published in the *Madras Mail*, and later in the *New Californian*, Vol. 1, No.10, March-April 1892. Also "Review of Blavatsky and Her Teachers: Letter from Daniel Caldwell", Parts 2 and 3; and "Maitreya, Serapis and the Maha Chohan" by Jean Overton Fuller. Brief reviews are given of *The Human and Divine Universe: Neo-Platonic and Theosophic Insight into the Nature of Reality* by W.A. Laudahn, Kathleen Raine, and Others (Point Loma Publications), as is also *The Buddhism of H.P. Blavatsky*, comp. & ed. by H.J. Spierenburg; *Expanding Horizons* by James A. Long (Theosophical University Press, Pasadena), and *H.P. Blavatsky Collected Writings Cumulative Index*, Vol. XV compiled by Boris de Zirkoff and assisted by Dara Eklund. (Theos. Publishing House, Wheaton, Illinois).

The Editor also writes: "Although Theosophical History customarily includes reviews of books addressing historical topics on the Theosophical Movement, we will include occasional notices of publications that might be of more general interest. Readers are welcome to send in titles and comments on such works as they wish to see mentioned herein."

Subscription rates have had to be brought in line with publishing costs. US & Canada, annually \$14; elsewhere (surface) \$16.00; Airmail outside US and Canada \$24. Price per issue \$4.

H.P. Blavatsky (1831-1891)

Aperçus Biographiques

This is a biographical outline of HPB's life and work, received from Textes Theosophiques, 11bis, rue Kepler, 75116, (ULT Paris headquarters). It is a brochure of 28 pages, (20 F), and has full page pictures of HPB, Colonel Henry Steel Olcott, William Q. Judge, and reproductions of the covers of *Lucifer* (of Oct. 13, 1888), and of *The Path* (Sept. 1893). It covers: The Years of 'Preparation'; a Public Life Entirely Consecrated to Theosophy; and the Impact of the Work of Blavatsky; concluding with a full page of bibliography of available work of both HPB and WQJ.

We are informed also that the Paris ULT for the 8th of May held an exhibition, open to the public, on the life and work of HPB, and invited the press, to which they offered the above sketch of HPB's life and review of her books.

The Voice of the Silence

We have received from the Paris ULT Textes Theosophiques, a new French facsimile translation of this last work of H.P. Blavatsky., with a picture of HPB, a

historical note of the time of its writing, and a copious glossary and index. (40 F).

Verlag Esoterische Philosophie GmbH of Hannover, Germany, (Culmeyertrift 5, 3000 Hannover 21) has also published a hardback copy of the *Voice (Die Stimme der Stille)*, with Glossary of each of the three Fragments and a picture of HPB.

A Meeting with H.P. Blavatsky

This was a lecture and slide presentation given by Brett Forray, President, Los Angeles Center for Theosophic Studies. Presents a glimpse into the first days of the T.S., and we see the tremendous task that lay before H.P.B., and meet some of the fascinating people she touched along the way.

Nancy Coker spoke at the Center on September 23, on "Born Again, Again and Again...Reincarnation and Christianity;" and on November 25, Martin Liederman gave a lecture and slide presentation on "The Egyptian Book of the Dead". The December program plans for an Open Forum: "The Relevance of Myths." All interested in these and other programs, write to: Los Angeles Center for Theosophic Studies, P.O. Box 3727, Los Angeles, California 90078.

Death and the Circulation of the Cosmos

This was the subject of Vonda Urban's talk to the Akbar TS Lodge of Chicago at the time of the Autumnal Equinox, September 21st. Based on Volumes XI and XII of Point Loma Publications 12 volumes of G. de Purucker's *Esoteric Teachings*, there is wonderful material here, Vonda says, for future sessions. She speaks quarterly at the Lodge. She also was invited to speak at the American Section TS Headquarters at Wheaton on October 17th, her subject being: "H.P. Blavatsky, Messianic Messenger."

Convention and Summerschool in Bringhausen

This yearly event of Die Theosophische Gesellschaft, Theosophischer Arbeitskreis, Unterlengenhardt (Berlin/Point Loma), took place in Bringhausen June 15 to the 23, 1991. First were lectures: "H.P. Blavatsky, the Mystery" (by Wilfried Goltz); "The White Lotus" (Michael Schulze); "Let Not my Last Incarnation be a Failure" (Renate Behrenbeck); "Thus Speaks Ramakrishna" (Gaby Biederbick); Gratitude (Elsmarie Schoppe); "Discrimination" (Eva Schulz); "Wisdom of the Druids" (Greetje Kyff); and "H.P.B. — Only a Woman?" (Irmgard Scheithauer). The study for the week's summerschool was on "The Exoteric Character of the Gospels." This book of

some 80 pages had been translated and published by the Berlin group for the occasion, as well as another book "H.P. Blavatsky and her Literary Work", with many historic pictures: of HPB, of Boris de Zirkoff, of places where HPB lived; a sketch of HPB's life and a summary of review of the fourteen volumes of *Blavatsky Collected Writings*; and a final page by Dara Eklund, "H.P.B. Our Spiritual Friend".

1991 Fall Program at Krotona School of Theosophy

The "Special Events" for this program included the opening address on Sept. 21, on "The Spiritual Mission of America" by Dr. Robert A. McDermott, President of the Calif. Inst. of Integral Studies, San Francisco; a seminar on Sept. 28, "Mind, Consciousness and Psychotherapy", conducted by Dr. Ruben Feidman-Gonzalez, a native Argentinian, founder & director of Health Program for Children & Adolescents in Imperial County, Calif.; a five-day seminar, Oct. 14-16, Oct. 14-18, "Eco-Spirituality and Eco-Religion", conducted by Dr. Henryk Skolimowski, professor of philosophy at the University of Michigan; and a lecture (Oct. 25) and seminary (Oct. 26) by Dr. Elinor Gadon, professor of art history at the Calif. Inst. of Integral Studies, on "The Re-Emergence of the Goddess". A Fall Festival celebrating the founding of the Theosophical Society, Nov. 17, 1875 was on Nov. 16.

In Germany: This Year and Next

And as we go to press we have just received from Helga Rex No.20 of "Informationsblatt, Oct-Dec.1991, not only with addresses of all theosophical centers in Germany Lodge and study programs and their key or contact individuals, but also over 30 pages reporting the special Conventions and meetings of this HPB Year held in different parts of the world. A list of new books published by the several theosophical publishing presses round the world is also included. A valuable brochure not only for Germany, but for all internationally.

And, already planning for next year, Helga writes: "this weekend I have been at this beautiful place, Hotel am Kurpark, Bad Hersfeld, to look for the Conference in October 1992. This hotel seems to be fitting for that occasion."

From India

The Maha Bodhi Society celebrated its centenary this year, and this is well reported in a Centenary Souvenir with messages from influential officers of the Maha Bodhi Society in Madras, Calcutta, and of Sri Lanka, as well as

one from Radha Burnier, President of the Theosophical Society (Adyar). It contains many interesting articles, including one titled "Anagarika Dharmapala and The Theosophical Society" written by Research Scholar, Michael Gomes, presently at the Adyar TS headquarters. He also writes that he is putting together for the December *Theosophist* a review of all the books that have come out about HPB this year.

In Memory of H.P.B.: a Public Manifesto or Declaration

From Daniel Caracostea of the French TS Headquarters in Paris we have received a copy of *Le Manifeste Theosophique* by Radovan Nederkovitch, a French independent Theosophist. Its 730 pages are a study and exposition of Theosophy and Politics, and Theosophy and Phenomena and the Paranormal, as well as archaeology and medicine. "I dedicate this book to the memory of Helena Petrovna Blavatsky", writes the author. "It is published as a Manifesto whose aim is to bring into limelight the major importance — which nowadays needs stressing more than ever before — of the teachings which her literary production has brought to our modern world." A second book of 32 pages by the same author also came, titled "Four Texts", the first of which is a chapter "the Centenary of The Secret Doctrine of H.P. Blavatsky."

The Interest and Spread of Sanskrit

Soon PLP will need another printing of *Introduction to Sanskrit* by Thomas Egenes, Ph.D. He writes there will be some changes in the textbook, more traditional letters to be used for seven or eight letters. Besides his University teaching, the author has been busy with a translation of the Yoga Sutras, has prepared flashcards and a workbook for the study of his own book, as well as five audio tapes on various Upanishads and the Yoga Sutras.

He writes: "Sanskrit has continued to be growing in many lives. I've recently taught courses in Huntsville, Canada; Colorado Springs; and Kansas City. More and more people are now able to pronounce (and have memorized in Sanskrit) such texts as the Yoga Sutras, Upanishads, Bhagavad Gita, etc. It's good for people to become more familiar with the beautiful tradition of India. I've also noticed that many are using Judith Tyberg's book as a kind of followup to mine, which is great." — So the spread and interest in Sanskrit might be called a fascinating phenomenon, and the learning it brings one of the rather rare good things of this present age.

On Talbot Mundy

Brian Taves, who works at the Library of Congress, motion picture film division, writes that a book he has been working on for some years on the subject of Talbot Mundy is nearing completion. He comments: "What some folk don't seem to get is that Mundy did not write just for money. They can't understand a literary author, and one trying to disseminate theosophical beliefs, who could have made far more money by turning into a hack. But Mundy did not, and thereby lies his distinction from so many others. This is one reason I am so eager in my writing to disengage Mundy from the unsophisticated province of fantasy fandom." (Mr. Taves has also just finished co-authoring a 400-page Jules Verne bibliographic guide, to come out next year.).

Utopian Visions

In *Australasian T.S. Newsletter* (T.S., Pasadena, Australasian Section) "Library Notes" informs us that a recent addition to the reference collection is from the Time-Life series, *Mysteries of the Unknown*, and features pictorial comment on the Point Loma theosophical community established by the T.S. (Point Loma) when Katherine Tingley was the leader. The volume includes chapters on a wide range of utopian experiments.

Say Yes to Inner Peace, Mindfulness & Compassionate Living

The Theosophical Network has been discontinued and the editors are continuing with a new publication directed at readers both in and outside of the Theosophical Movement. The new journal is called *Lotus The Journal of Inner Peace, Mindfulness and Compassionate Living*. Outstanding subscriptions to the Theosophical Network are being fulfilled by the new publication.

Within each issue of *Lotus* are a variety of articles on personal and spiritual growth as well as today's important social concerns. *Lotus* presents the reader with a unique opportunity to explore the many paths toward healing, self-actualization and a loving, joyful life.

Cost for a one years subscription (4 issues) is \$18. Write to *Lotus*; 4032 South Lamar Blvd #500-137; Austin, Texas 78704

Theosophical Digest

This worthy publication keeps marching on! It is published quarterly by the TS in the Philippines (Adyar) with editorial offices at 1 Iba St., Quezon City, Philippines.

Editor-in-Chief, Vicente Hao Chin, Jr., and Asst. Editors, Ellen Doval-Santos and Caren Elin. Subscription is P200.00 per year; foreign and US \$15.00. The 2nd Quarter of 1991 heads its cover with "Discovering Your Life Purpose" by Marcia A. Perkins-Reed; Contents include, among many other articles, "Spiritual and Psychic Vision", by Phoebe Bendit; "Practical Suggestions for Daily Life" by H.P. Blavatsky, "The Inner Effects of Capital Punishment" by Sarah Belle Dougherty; "A Life of Genius: H.P. Blavatsky" by J.T. Coker—the latter two from Pasadena T.S. *Sunrise*. The 3rd Quarter 1991 issue has H.P.B.'s "Spiritual Progress", N. Sri Ram's "The Freedom We Need", Grace Knoche's "A Day to Remember", Adelaide Gardner's "Meditation and its Purpose", and many others.

Items of Interest

Point Loma Theosophical History—Archival Restoration Project. The archives of Point Loma Publications contains many hundreds of original photographs, memorabilia and historical documents covering the history and culture of the Point Loma Theosophical Community from 1898-1942. This material has been assembled primarily from the work of Iverson and Helen Harris to which great credit is due for their work in this preservation of Point Loma Theosophic history. Point Loma Publications is currently in the process of copying these rare photos and documents in order to create archival copies for display and exhibit or long term loan to libraries, research institutions, and Theosophic Centers. Karen Orantes and Lisa Chavez are doing the careful work of cleaning and copying the photographs so as to preserve them from deterioration. One of the goals of the project is to create a photo exhibit of the Point Loma work in education, art, music, and drama as well as Katherine Tingley's work for peace. Donations to bring this valuable message from the past to the present will be deeply appreciated.

International Theosophical History Conference: Call for Papers

The following is from Editor's Notes in *Theosophical History*, Vol. 3, No.5, January 1991.

It is with great pleasure that we announce plans to hold an International *Theosophical History* Conference at Point

Loma, California from 12-14 June 1992. As many of our readers are already aware, four previous conferences took place at the headquarters of the English T.S. in London from 1986 to 1989 under the auspices of the Theosophical History Centre. With this in mind, the Theosophical History Foundation wishes to continue the valuable work for the Centre and the founder of this journal, Leslie Price.

The location of the conference will be on the grounds of the old Point Loma theosophical community (Lomaland), now the Point Loma Nazarene College, from Friday, 12 June 1992, to Sunday, 14 June 1992. The conference activities will be in Boney Lecture Hall. For those who wish to remain on the campus of P.L.N.C., Finch Hall has been reserved at a cost of \$15 a person or \$50 for a double room. This residence hall is a short walking distance to Boney Hall and provides a lovely view of the Pacific Ocean. A quote in the standard work on the Point Loma Community, Emmett A. Greenwalt's *California Utopia: Point Loma: 1897-1942* (second and revised edition, San Diego, CA, Point Loma Publications, Inc. 1978), aptly describes the locale:

Point Loma is the northern and westernmost land-arm protecting San Diego Bay. Its elevation of nearly four hundred feet commands a view which Charles Dudley Warner in *Our Italy* described as one of the world's three finest, with San Diego and the mountains to the east, and the broad Pacific to the west. The site (Lomaland) is itself three miles short of the lighthouse standing at the tip of the points.

No particular theme is intended to dominate the Conference proceedings. Papers on any aspect of the Theosophical Movement as defined on the inside cover of the journal will be welcomed. We suggest that the paper's title and a short precis (50 to 100 words) be sent to the editor at your earliest convenience. We do intend to publish the summaries and abstracts of the papers and presentations in *Theosophical History*. It is our hope that the Conference and the publication of the proceedings will establish and strengthen a network of scholars in theosophical studies. Since the papers will be considered for publication in *Theosophical History*, it is important that the full length paper be sent no later than two weeks in advance of the Conference. Scheduling constraints may require that papers be summarized, but the full paper will definitely be made available either through the journal or through some alternative publication.

[Forms for Registration and Accommodations, Meals, and Information can be obtained by writing the editor: James A. Santucci, Department of Religious Studies, California State University, Fullerton, California 92634-9480].

The Eclectic Theosophist: A Word from the Editor

As stated in our editorial, with this Number 126 *The Eclectic Theosophist* closes as a bi-monthly, but will immediately open again reborn as a quarterly: *The Eclectic Theosophist: an International Quarterly*, following the Blavatsky and Point Loma Tradition, New Series, No.1 issue to be January-April 1992. Two Associate Editors, John Cooper and Kenneth Small, will be added to the masthead. The former is well known as lecturer at the University of Sydney, on Philosophy and Theosophy, and guest lecturer at T.S. Conventions in the USA, Europe, as well as New Zealand and Australia. Ken, also a student of Theosophy since boyhood, has been a member of Point Loma Publications for 21 years, and in recent years its Secretary.

Pages of the quarterly will be extended to 20 an issue. To meet publication costs, price will then be, per copy, U.S.A., surface \$1.00, annual \$6.00; foreign \$6.50; by Air outside the U.S., \$8.50.

The Quarterly welcomes articles on substantive Theosophy, technical and practical, book reviews, comments from its readers, while aiming also to cover in degree the activities of the Theosophical Movement. It looks forward to the continued loyal support of friends received during earlier decades, and to new subscribers in the mounting years ahead. Important years, all will agree, as we view world-conditions today. We work, in a word, for the preservation and dissemination of the teachings of the never-dying ancient Wisdom, a work that all Theosophists, we firmly believe, whatever group or Society they belong to, are pledged to further with energy and unwavering dedication. Thus all, as the long long road winds on, can help in that glorious mission of the real Founders of the Theosophical Movement, to lay "the foundations of a new continent of thought" so poignantly needed today.

—W.E.S.

. Box 6507, San Diego, California 92166

CONTRIBUTIONS

Received since our last reporting, and hereby acknowledged with warm appreciation:

A. & R.C., \$20.00; B.F., \$15.00; R.E.W., \$5.00; W.R.L., \$75.00; G.A.F., \$13.50; N.S., \$4.50; W.L.S., \$20.00; E.K., \$34.00.

BOUND VOLUMES OF "THE ECLECTIC THEOSOPHIST"

Librarians, archivists, theosophical historians, may be interested in obtaining these bound volumes of the *Eclectic*, beginning with its first issue of March 5, 1971, and including the final number of Nov.-Dec. 1991.

Vol.1 includes Nos. 1-44	\$15.00
Vol.2 those of #45-84	\$15.00
Vol.3 Numbers 85-126	\$20.00
The set of 3 vols.	\$45.00 (postage added)
Order from: Point Loma Publications, Inc. P.O	

Published by Point Loma Publications in 1991

Reincarnation, the Phoenix Fire Mystery

An East-West Dialogue on Death and Rebirth from the Worlds of Religion, Science, Psychology, Philosophy, Art, and Literature, and from Great Thinkers of the Past and Present. —Compiled and edited by Joseph Head and S.L. Cranston

The Buddhism of H.P. Blavatsky: Compiled and edited by H.J. Spierenburg.

The Esoteric She: Articles on H.P. Blavatsky's Life, work and Teachings, compiled and edited by Daniel H. Caldwell.

The Way to the Mysteries: Insights into the Seven Jewels of Wisdom: steps along the Inner Pathway; every individual in the long journey of evolution can become his own Mystery-School. By L. Gordon Plummer

And don't forget: late December 1990, G. de Purucker's *Fundamentals of the Esoteric Philosophy*, a reprint of the 1932 original edition; and also a reprint of his *H.P. Blavatsky the Mystery*.